

صَدَاةُ الْحَقِّ

**\* SADA-E-HAQ \***  
**(PAIGHAM-E-AMAN)**

صَدَاةُ الْحَقِّ

<http://www.youtube.com/user/sadaehaappaigham>

>JK

3

^"SHIRK BILLAH"^

??? sab se bada aur bad'ttareen gunah ???



- ASSALAMUALAIKUM WA REHMATULLAHI WA BARAKATU!
- Har qism ki ta'reef, hamd-o-sana, badae-o-buzrugi ALLAH (wah dahu la shareek) ke liye layaq aur zeba hai jo RAB hai sare A'alameen ka, jo parvardigaar hai, jo paalanhaar hai... aur be-shumaar, la mehdood, un-ginath darood-o-salaam ki barish ho pyare nabi-e-rehmath, shaafi-e-mehshar, saaqi-e-kauser, imaam-e-aazam, imaam-ul-ambiya, khaatam-un-nabiiyyeen janaab-e-Muhammed rasool-Allah(sallallahu alaihi wa sallam) ki zaat-e-aqdas par ke jinki itteba aur pairvi may hamari najaat aur kaamiyaabi rakhi gae...

---

- Is kitaabche (booklet) may in-sha-Allah duniya-o-aakhirath ke sabse ehem maozu(topic) (yane aqeedah-e-tawheed) ki zidd (opposite) **"SHIRK BILLAH"** ko mukhtasaran samjhaya jaega aur channnd ehem baatien bataejaengi, shirk sabse bada aur badttareen gunah hai jo baghair sachchi tawbah ke aur baghair ussey bara'at (doori/panah) ke maaf nahi hota aur insaan jahannam ka mustahiq hojata hai... toh lehaza aap se umeed aur guzarish hai ke aap is kitaabche (booklet) ko thande dimaag se aur khule zehen se poora (complete) aur ba-ghaor zaroor pardien/suney.....
- Maozu (topic) shuru karne se pehle meri aap se adaban guzarish hai ke aap sab se pehle sachchey dil se Allah (rab-ul-izzath) se dua kijiye ke Allah hamey ye maozu sahih taor par samajhne ki taofeeq de aur Allah hamey haq ko pehchaan kar usey qabool karne ki aur batil ko pehchaan kar ussey bachne ki taofeeq de aur hamey siraat-e-mustaqeem naseeb farmakar uspar hamesha Jamey rehne ki taofeeq de... Aameen ya rabb-ul-Aalameen...
- >>ALLAH (swt) ne qur'an majeed may kae mukhamaath par shirk ki buraae bayaan ki hai, ussey daraya aur dhamkaya hai... jaisa ke Allah(swt) farmate hain:
- [surah Luqman:- #13] :: **"... Inna-sh shirka lazulmun azeem"**.  
**"(be-shak SHIRK sabse bada zulm hai (yane sabse bada gunah hai))"**...
- [surah nisa:- #48] :: **"yaqinan Allah ta'ala apne saath shareek kiye jaane ko kabhi nahi baqshta aur us ke siwa jisey chaahe baqsh deta hai, aur jisne Allah ta'ala ke saath shareek muqarrar kiya us ne bahot bada gunaah kiya aur bahot bada bohtaan baandha"**...
- [surah nisa: #116]:: **"be-shak Allah ta'la shirk ko kabhi muaf nahi karega, aur is ke alawa agar wo chahe toh saare gunah maaf kardega, aur mushrik (shirk karne wala) bahot door ki gumrahi may hai"**...
- [surah mai'dah: #72]:: **"...yaqeen maano ke jo shaqs Allah ke saath shirk karta hai, Allah ta'ala ne us par jannath haraam kardi hai, us ka thikana jahannam hee hai aur gunahgaaron ki madath karne waala koyi nahi hoga"**...

- **Shirk karne ki wajah se insaan ke saare ke saare nek a'amaal barbaad hojate hain, bekaar hojate hain jo usko koi faeda nahi desakte:** jaisa ke Allah(swt) farmatey hain:

>[surah an'aam: #88]:: “Allah ki hidayath hee hai, jiske zariye apne bandaon may se jisko chaahe us ki hidayath karta hai aur agar farzan ye hazraath bhi shirk karte, to jo kuch ye amaal karte they wo sab ghaarath (barbaad) ho jaate”...

- Rasool-Allah(saws) ne bhi kae ahadees may shirk se daraya aur roka hai: jaisa ke [jami'at-Tirmizi, kitab ut tafseer-ul-qur'an] ki kae ahadees may aap(saws) ne shirk ko sabse bad'ttareen(worst) gunah bataya hai... Aur is-hi tarah ahadees ki kae kitaabon may jaise [(Sunan an-Nasa'i), (sahih bukhari),(sahih muslim) waghaira waghaira] may bhi ALLAH ke Nabi(saws) ne shirk ko sub se bada aur bad'ttareen gunah bataya hai aur ummat ko isse bachne ki ta'leem di hai.... jaisa ke:  
Rasool-Allah (saws) ne farmaya: “Allah ke saath hargiz shirk na karna agar che tere tukde tukde kardiye jaen ya tujhe jala diya jae...” [ibne maja: kitaab ul fitan].
- Toh pata ye chala ke agar is zameen par sub se bada aur badttareen gunah koi hai toh wo SHIRK hai jo baghair sachchi tawba ke kabhi muaf nahi kiya jaega...
- To ab ye hamara farz banta hai aur ham par laazim hai ke ham ye jaane, ye pata kare ke shirk kya hai aur ussey bachien...
- >> Par Sab se pehle toh yahan ye baat waze'h rahe ke: **musalmaan bhi shirk karsakta hai:**
- jaisa ke Allah(swt) qur'an majeed may farmate hain:  
“un mein se aksar log ba-wajood Allah par emaan rakhne ke bhi mushrik (yane shirk karne wale) hi hain”... [surah yousuf: #106]...

Aur is-hi tarah...

>> Nabi-e-kareem(saws) ne farmaya ke: “us waqt tak qayamath nahi aaegi jab tak ke meri ummat ke kuch qabeeley (tribes, ya log) MUSHRIKON (yane shirk karne walon) ke saat na miljaen aur kuch qabeeley (tribes, ya log) butaon (idols, statues) ki i'badath na karne lagjaen”...

[ye hadees: sunan abu dawood, sunan ibne maja, sunan tirmizi, musnad ahmed, sahih ibne hibbaan, mishkaat al musabih aur sisilat-us-sahiyah. may maojood hai]....

**Wazahat:-** baaz log is baat ka jhoota dawa karke ummat ko gumrah karte hain ke musalmaan (yane ummat-e-muhammadiya) shirk nahi karsakti jabke yahan quran ki is (upar digae) ayath aur aqa(saws) ki hadees-e-shareef se wazeh hogaya ke ummat may shirk aasakta hai aur zaroor aaega jo ke aaj ham har jagah har gali har nagar may dekhsakte hain...

**lekin!** Phir bhi Ahle-baatil apni baat ko saabit karne keliye ke ummath shirk nahi karsakti, wo ek sahih hadees se bhi apni baat ki daleel dete hain: aur unki wo daleel ye hadees-e-shareef hai jisme Allah ke nabi(saws) ne farmaya ke:

“...Allah ki Qasam Mujhe is baat ka Darr Nahi hai Ke Tum mere baad Shirk Karne Lag Jaaoge, **Lekin!** Mujhe Ye Darr Hai Ke Tum Duniya Ki Chahat (yane duniya ki hirs aur laalaj) Karne Lag Jaaoge”... [ye hadees Sahih-Bukhari: kitab-ul-janaez may maojood hai]...

>Yahan par ahle-baait apni jhooti baat ko saabit karne keliye do (2) badi ghaltiyan karte hain, jo ye hai:

**1).** Pehli ghalati toh unke **manhaj ke bigaad** ki wajah se hai, kyun ke wo quran aur ahadees ko sahaba(rz) ke manhaj/fehemi par nahi samajh kar apni aqal se samajhne ki koshish karte hain aur gumrah hojate hain...

**2).** Doosri ghalati ye ke wo khud apne akaabir (yane guzre hue bade ulama) ki kigae tashreeh (explanation) nahi padhte, kyun ke khud unke bade ulama (jaise: ibne hajar asqalani ne apni kitaab fath-ul-baari may, allama aini ne apni kitaab umdat-ul-qaari may, imam an-nawawi ne sharah muslim may, aur mulla ali qaari ne mirqaat may) sab ne is hadees ki sharah (explanation) karte huwe yahi kaha hai ke **ye hadees saari ummat ke liye nahi hai** balke kuch logon hi ke liye hai kyun ke is hadees may do (2) baatien bataegae hain: ek shirk nahi karne ki aur doosri duniya ki hirs/laalaj may padne ki, yane Allah ke nabi(saws) ki is baat se muraad ke “tum mere baad shirk nahi karoge” ye hai ke kuch aise log bhi honge jo shirk nahi karenge (jinmey sahaba(rz), tabae, tab-e-tabae aur auliya-Allah bhi **shamil hain**), yane saari ki saari ummat shirk nahi karegi... aur nabi-e-kareem(saws) ki is baat se muraad ke “tum duniya ki chahat/hirs/laalaj karne lag jaoge” ye hai ke kuch aise log bhi honge jo duniya ki chahat, hirs aur laalaj may padjaenge (jinmey sahaba(rz), tabae, tab-e-tabae aur auliya-Allah **shamil nahi hain**), yane saari ki saari ummat duniya ki chahat may nahi padegi... aur agar ham is hadees ko saari ki saari ummat ke liye samjhienge toh ye toh hamari bahot badi ghalati aur bewaqufi hogi kyun ke phir hamey ye maanna padega ke: “saari ummat shirk toh nahi karegi, lekin saari ummat duniya ki chahat, hirs aur laalaj may zaroor padegi”... aur aisa maanna toh **auliya-Allah ki shaan may gustakhi** karna hai kyun ke saari ummat may auliya-Allah bhi shamil hain aur ye toh bikul sahih hai ke auliya-Allah shirk nahi karte lekin kya wo duniya ki hirs aur laalaj may padjate hain??? **Nauzubillah!** Aisa hargiz nahi... lehaza ye hadees e shareef may batae gae do (2) baatien saari ummat ke liye bayaan nahi kigae hai balke ek baat kuch logon ke liye hai aur doosri baat kuch aur logon ke liye hai... yane ummat may kuch log shirk nahi karenge toh kuch log shirk karenge bhi aur kuch log duniya ki laalaj may padenge toh kuch log duniya ki laalaj may nahi bhi padenge...

Aur is-hi tarah is baat ki **ek misaal** ke kuch log shirk zaroor karenge, ye hai ke: films may kaam karne wale aur TV (television) par aaney wale kae saare naam nihaad musalmaan jo musalmaan gharon may paeda hue hain (jaisa ke: salman khan, shahrukh khan, amir khan, saif ali khan waghaira waghaira) ye tamaam **jahel** aur **zalim log** khula shirk karte hain, ye log murtiyon (butaon) ki pooja karte hain, unke naam par tehwaar (festival) manatey hain, unke aage haat jodte hain, unke aage jhukte hain, unko sajda karte hain, unke atraaf gol ghoomte hain (yane tawaaf karte hain) aur wo ye sab kaam sirf film may ya TV show (dramey) may nahi karte balke unke ghar may bhi murtiyan hoti hai aur wo ghar may bhi yahi kaam karte hain jiska dawa wo khud karte hain (freedom ya secularism ke naam par), is-hi tarah unke gaano (songs) may bhi be-shumaar gustaakhiyaan hoti hain, khula kufr hota hai aur phir bhi ye sab apne aap ko musalmaan hi kehte hain, emaan wala hi kehte hain aur ummati hone ka dawa bhi karte hain... ye sab kya hai??? Kya aap inko tawheed parast kahoge??? **Hargis nahi!** Aur inke ye kaam shirk nahi toh aur kya hai??? Bila-shuba ye khula shirk hai... kya aap inke in kaamon ko shirk aur unko mushrik nahi kahoge??? Bila-shuba ye sab kaam shirk hain aur wo sab log mushrik hain... lehaza in tamaam baaton se yahi saabit hota hai ke ummat-e-muslimah may bhi shirk aasakta hai aur aachuka hai... (jiska tafseeli bayaan aagey ke hisse may aaega in-sha-Allah)...

>[ **Lamha-e-fikr**:- (mai qurbaan hojaun, mere maa baap qurbaan hojaen, mere Aqa(saws) par aur aap ki taalimaat par)::: ke yahan ooper deegae “**ek misaal**” se aur aagey aaney wale doosre misaalon se bhi ye baat saabit hogae/hoti hai ke Muhammad-e-Mustafa, Ahmed-e-Mujtaba (saws) ki har baat sachchi hai, har baat haq hai... kyun ke aap ne apni hadees may ye pehle hi batladiya tha ke ummat may aise log bhi paida honge jo butaun ki pooja karenge jo ke ooper ki misaal may saabit hogaya ]...

- Toh aaeye ab ham jaante hain, pata karte hain ke (sharae-istelah may) **SHIRK** aakhir hai kya...???

- **SHIRK--BILLAH:** yane Allah(swt) ke saath kisi doosre shaqs ya cheez ko shareek (shamil / involve) karna hai aur shirk Tawheed ki zidd (yane opposite) hai aur is ki do(2) qismien hain... jo ye hain...

1). **Shirk-e-akber** (bada shirk),

2). **Shirk-e-asghar** (chota shirk).

- **>Shirk-e-Akber:-** ALLAH(swt) ki ZAAT (existence), uske KAAMON (works), uske IBADATON (worships), uske ASMA wa SIFAAT (names & attributes), uske IQTIYARAAT (powers), uske HUQOOQ (rights), aur uske ILM (knowledge) may kisi doosre shaqs ya cheez ko shareek (shamil/involve) karne ka naam shirk hai jo ke SHIRK-E-AKBER hai.....

[ **wazahat:-** Allah(swt) ke khaas kaamon (jinmey Allah(swt) ne kisi makhlooq ko eqtiyaar nahi diya hai) un kaamon may makhlooq ka amal dakhil samjhna', ya kisi bhi qism ki ibadat Allah(swt) ke alawa kisi makhlooq ke liye karna, ya Allah(swt) ke saath kisi makhlooq ke liye karna', ya Allah(swt) ki kisi bhi sifat (attribute/khoobi) ko makhlooq ki sifat jaisa tasawwur karna, ya Allah(swt) ka koi naam, uski koi sifat, uske koi iqtiyaraat, uske koi huqooq, ya uske jaisa ilm kisi makhlooq ko dedena, ya uske liye istemaal karna, ya ye samajhna ke ye sab us shaqs ya us cheez may bhi paejaati hain: toh ye shirk kehlata hai', jo Shirk-e-Akbar hai', jiski wajah se musalman hujjat qaaem hone ke baad islam se khaarj ho jata hai ]...

- **>Shirk-e-Asghar:-** deen ka koi bhi amal/ibadath, ALLAH ki raza ke liye nahi karke RIYAKARI (yane dikhawe) ke liye karna (jaise namaz, roza, zakaat, hajj, sadqa wa khairaat, zikr-o-azkaar...waghaira waghaira koi bhi nek amal kisi ke dikhawe ke liye karna), TAKABBUR(ghamand) karna, apni izzat apan badana (har waqt apni wah-wah karna), nafs parasti karna... ye sab shirk-e-asghar hai....

[dekhien(refer): (musnad ahmad: ba riwayat shaddaad(rz)), (sahih muslim: kitaab ul libaas wa zinath: hadees e qudsi)]...

>>Shirk-e-asghar se musalman Islam se khaarj to nahi hota hai magar bade gunah ka murtakib kehlata hai...

shirk-e-asghar aisa shirk hai jise hummayse kae log shirk samajhte hi nahi, jab ke wo shirk hota hai, aur aksar-o-beshtar yahi shirk-e-asghar hamay shirk-e-akber par daal deta hai...

- Aaj ke musalmanon ki aksariyath (majority) shirk may padi hue hai aur kae log toh shirk-e-akber ko apna deen(islam) samajh kar karte hain: Toh! Lehaza aaj is baat ki saqt zaroorath hai ke ummat ko ye samjhien ke shirk-e-akber kya hai, aur ussey roke... (aur mai samajhta hun ke ye kaam toh ek bhooke ko khana khilane aur nangey ko kapda pehnane se bhi zyada zaroori hai, wo isliye ke agar wo shaqs bhooka hoga, nanga hoga lekin agar muwahhid (tawheed parast hoga aur shirk nahi karta hoga aur agar usi haalath may marjae toh seedha jannat may daakhil hoga (in-sha-Allah!) aur iske bar-khilaaf (opposite) agar wo shaqs maal daar hoga achcha khane wala hoga achcha pehenne wala hoga magar mushrik (shirk karne wala) hoga aur agar usi haalath may uski maot hojae toh jahannam may dakhil hoga!)...  
>Toh! Aaeye tafseel (detail) may jaante hain, pata karte hain ke shirk-e-akber hai kya...

## ➤ SHIRK-E-AKBER:-

- Jaisa ke upar diye gae mae'ny (meaning/definition) aur daleelon (proofs) (qurani aayaath aur ahadees) se yahi pata chalta hai ke tamaam gunahon may sab se bada aur bad'ttareen gunah shirk hai jo baghair sachchi tawba ke kabhi maaf nahi hoga...
- Shirk ek aisa khatarnaak gunah hai ke jiski sanjeedgi (seriousness) aur buraae bayaan karte hue Allah(swt) ne qur'an majeed may kae bade bade paighambaron (prophets) ka naam lekar farmaya ke agar farzan wo hazraath bhi shirk karte toh nuqsan uthate aur khud hamare **MASOOM A'NIL-QATA** [har gunah, har qata se paak] janaab-e-muhammed rasool-Allah (saws) ko bhi shirk se daraya hai, taake ummat ko pata chale ke shirk kitna khatarnaak gunah hai aur ye paighaam miley ke shirk karne wala jobhi ho jaisa bhi ho usey maaf nahi kiya jaega, (halaanke (nabuwat milney ke baad) unsey shirk ka hona hargiz mumkin nahi)....  
[Surah A'naam: ayath no. 81-90, aur Surah zumar: ayath no. 65 zaroor pardhien]...

**Wazahat:-** yahan ye baat wazeh rahe ke meri is baat se muraad ke: "nabiyon ko bhi (khusoosan hamare aqa(saws) ko bhi) shirk se daraya gaya hai" koi (iska matlab) ye hargiz naa lien ke ye nabiyon ki shaan may (khusoosan hamare aqa(saws) ki shaan may) gustaakhi hai... kyun ke iske kae saare wajooaat (reasons) hai... jaisa ke:

**1).** Mai aap ko apni koi baat nahi suna raha hun balke khud Allah hi ki baat suna raha hun jisko Allah(swt) ne qur'an majeed may bayaan kiya hai, aap khud uska tarjuma padien...

**2).** Tamaam nabiyon ko Allah(swt) ne hi chuna hai, yane ye sab Allah ke nabi hain aur Allah in ka rabb hai... lehaza Allah apne nabiyon se kuch bhi kahe (wo apni marzi ka maalik hai, poori khudrath aur poora ekhtiyaar rakhne wala hai) hamey issey koi aiteraaz hargiz nahi hona chahiye warna ham bade gunah ke murtakib hojaenge...

**3).** In ayaton ka tarjuma padke ye samajhna, ye maanna, ya ye aqeedah rakhna ke "(nabuwat milney ke baad bhi) shayad ambiya(a.s) (khusoosan hamare aqa(saws)) bhi shirk karsakte they" - ye toh jahalath hogi, bewaqufi hogi, zulm hoga, bada gunah hoga, us zalim ko faori tawbah karni chahiye aur Allah(rab-ul-izzath) se maafi talab karni chahiye: kyun ke ye baatil/gumrah/ghalath/aur jhoota aqeedah hai... aur ye aqeedah bhi manhaj ke begaad ki wajah se paida hota hai... lehaza! **Hamara ye emaan hona chahiye ke ambiya(a.s) (khusoosan hamare aqa(saws)) hargiz shirk nahi karsakte they, shirk karna toh door, shirk ka tasawwur (qayaal) bhi nahi karte they...** kyun ke in tamaam ko Allah(rab-ul-izzath) ne apne ek khaas maqsad (yane aqeedah-e-tawheed ko phaila ne) ke liye chuna tha (aur ye shirk toh us tawheed ki zidd hai yane opposite hai), lehaza jisko Allah apne khaas kaam ke liye chunlien ussey aisi badi ghalti/gunah hargiz nahi hosakta kyun ke Allah aison ko chunenge hi nahi jo us maqsad ko poora nahi karsakte hain, balke wo tamaam insaanon may se sab se afzal hastiyon ko chunte hain aur hamare Aqa(saws) toh un tamaam afzal hastiyon may bhi sabse afzal hai, aap ke jaisa ya aap ke jitna muqaam-o-martaba kisi ka nahi, na is duniya may na aakhirath may...

4). Ab yahan sawaal ye paida hota hai ke: jab nabi shirk kar hi nahi sakte they toh phir Allah(swt) ne unka naam lekar unhe shirk se kyun daraya hai???... iska aasaan sa jawaab ye hai ke: "ye Allah(rab-ul-izzath) ka ek khaas andaaz-e-bayaan hai, ye Allah ka khaas tareekha hai apne bandon ko kisi cheez ya amal ki ehmiyath batane, ya uski buraae bayaan karne, ya ussey daraney ka"... jaisa ke ham sab jaantey aur maantey hain ke har ummat ke nabi us ummat ke liye uswa (namoona/role model) hotien hain, aur hamare Aqa(saws) toh taa qayamath aaney wale insanon ke liye uswa-e-hasna (best role model) hain, lehaza Allah(rab-ul-izzath) apne is andaaz se ye samjhana chahtien hain ke agar ummat ke sab se afzal shaqs yane ummat ke uswa ko agar mai kisi cheez se daraun toh phir toh aam insaan ke liye toh koi gunjaesh baqi hi nahi rehti... yane agar Allah(rabb-ul-izzath) apne sab se khaas aur sabse pasandida bandey (yane nabi) se kisi amal ko pasand nahi karte toh aam insaan aam ummati ko us amal ke karne ke tasawwur ka bhi tasawwar nahi aana chahiye, wo us amal ke aas paas bhi nahi ana chahiye...

---

➤ us parwar digaar ke sath kisi aur ko shareek(involve) karna:

jisne hamey paida kiya (nai'math),  
 jisne hamey insaan(ashraf ul maqluqaat) banaya (nai'math),  
 jisne hamey musalmaan banaya (nai'math),  
 jisne hamey ummat-e-muhammad(saws) may paida kiya (nai'math),  
 jisne hamey bolna (nai'math) sikhaya,  
 jisne hamey chalna (nai'math) sikhaya,  
 jisne hamey maangna (nai'math) sikhaya,  
 jisne hamey sunne ki taqath (nai'math) di,  
 jisne hamey dekhne ki taqath (nai'math) di,  
 jisne hamey samajhne ki salahiyath (nai'math) di...

jisne humtak hamara rizq tab bhi pahunchaya jab ke hum apni maa ke pet may they jahan riqz ka koi zariya(waseela) bhi nahi tha, aur paida hone ke baad bhi jab ke humay rone ke alawa kuch na ata tha aur na hi hamne (rab se ya maa se) kisi ka waseela maanga tha...

**Aise sachche ma'bood ko chohrd kar kisi aur ko apna ma'bood banana: kisi zinda ya murda, kisi nabi ya wali, kisi peer ya murshid, kisi bade ya boodhe, kisi nek ya buzrug ke saamne jhukna, unko sajda karna, unse faryaad/(dua) karna(pareshani door karne ki, aulaad dene ki waghaira waghaira), unke liye jaanwar zubah karna, nazr-o-niyaz karna, unki mazaar ka tawaaf karna, unki mazaar par mujawar bankar baithna(qabar parasti karna), ya unke liye wo naam aur sifaat(attributes) istemaal karna jo wahed ALLAH ke liye ho, aur ALLAH ko chodkar ya ALLAH ke saath kisi aur shaqs ya cheez(jaise taweez, kada, ya kaale, harey, laal dhaage) par apna tawakkul rakhna ke wo humko nafa(faida) dega aur humko nukhsaan (pareshaniyon, musibaton) se bachaega aur ghair-ullah (Allah ke alawa doosron) ki qasam khana ..... Ye sub kaam SHIRK-E-AKBER hai..... (aur shirk se bada gunah, shirk se bada dhoka, shirk se badi gustaqi, shirk se badi ghaddari, shirk se badi dagha bazi, shirk se badi baghawat koi aur nahi)...**

Aur Allah(swt) ne qur'an majeed ke kae mukhamaat par aur nabi-e-kareem(saws) ne apni ahadees may in sab ko bayaan kiya hai jaisa ke:



➤ daleel (proof) ke liye zaroor dekhiye:

➤ ➤ Qur'an se (channd) dalaal (proofs):-

- 1). Surah Nahal:- ayath no. 17-22, 83-88,
- 2). Surah A'raaf:- ayath no. 2-3, 28-30, 189-194,
- 3). Surah Raa'd:- ayath no. 12-16,
- 4). Surah Zumar:- ayath no. 1-3,
- 5). Surah A'nkaboot:- ayath no. 41-43,
- 6). Surah Fatir:- ayath no. 11-22,
- 7). Surah Tawbah:- ayath no. 31-34,
- 8). Surah Baqara:- ayath no. 270-272,
- 9). Surah Hajj:- ayath no. 1-13, 26-37,
- 10). Surah A'naam:- ayath no. 1-18, 58-82,
- 11). Surah Kausar:- ayath no. 2.
- 12). Surah Rom:- ayath no. 11-40,
- 13). Surah kahaf:- ayath no. 110,
- 14). Surah Ibrahim:- ayath no. 9-12,
- 15). Surah A'raaf:- ayath no. 187-188,
- 16). Surah A'naam:- ayath no. 49-51,
- 17). Surah hood:- ayath no. 31,
- 18). Surah Aale imran:- ayath no. 44,
- 19). Surah yusuf:- ayath no. 2-3,
- 20). Surah namal:- ayath no. 59-93,
- 21). Surah ambiya:- ayath no. 7-8, 25-35,
- 22). Surah Aale imran:- ayath no. 144...

➤ ➤ Ahadees se (channd) dalaal (proofs):-

>1). Kisi bhi shaqs ki Qabar par ibadath gah banana (jaise: masjid ya koi aur imarath jaise dargah banana) aur unko sajda karna haraam hai aur aisa karne walon par Allah aur uske Rasool(saws) ki lanath hoti hai, bhale wo qabar kisi nabi ki ho ya kisi nek wali ki – [(sahih bukhari: kitab al-janaez: #1330), (sahih bukhari: kitab as-salaat: #434,435,436,437), (sahih muslim: kitab al masajid: #529,530,531,532), (sunan nasai: kitab al janaez: #2046)]...

>2). Qabron ko pukhta banana, un par likhna, un par mujawar banker baithna aur unke taraf chehra karke namaaz padna haraam hai – [(sahih muslim: kitab al janaez: #970, #971), (sunan nasai: kitab al janaez: #2029,2044), (sunan ibne maja: kitab al janaez: #1562,1563,1564,1566), (sunan abi dawood: kitab al janaez: #3227,3228,3229), (jamae tirmizi: kitab al janaez: #1049,1050,1051,1052)]...

>3). Qabron par urs, jashn aur mela lagana haraam hai – [sunan abi dawood: kitab al manasik #2042]...

>4). Qabron par raoshni (jaise diye(chiragh), mombatti) jalana haraam hai – [sunan nasai: kitab al janaez #2043]...

>5). Qabron(dargahon) par jane wali aurataun par Allah aur uske Rasool(saws) ki lanath hoti hai – [(jamae tirmizi: kitab al janaez: #1056), (sunan ibne maja: kitab al janaez: #1574,1575,1576)]...

>6). Qabron par jaanwar zubah karna haraam hai – [sunan abi dawood: kitab al janaez #3222]...

>7). Ghair-ullah(Allah ko chohrd kar kisi aur) ki qasam khana haraam hai – [sahih bukhari, sahih muslim, musnad ahmed]....

>8). Ta'weez (kada ya dhaga ya imam-e-zamin ya kisi aur shakal may ho) pehenna haraam hai – [(sahih bukhari), (Musnad Ahmad-vol/jild-3-ba'riwayat Uqbaa bin Aamir al-Juhaiyni, ba'sanad sahih), (sunan an-nisa'i: kitab zinat minal sunan)]...

**Wazahat:-** baaz log ye kehkar taweez pehente hai ke ye toh qurani taweez hai isse shifa milti hai aur khud quran may likha hai... unse jawaab arz hai ke sabse pehle toh ahadees shareef may har qism ki taweez se mana kiya gaya hai kyun ke isse bande ka tawakkul Allah se hat kar us taweez par lagjata hai aur agar museebath aur pareshani door karne ke liye qurani taweez pehenna sahih hota toh khud Allah ke nabi(saws) apne sahaba ko ye amal zaroor sikhlate kyun ke museebatien aur pareshaniyan unpar bhi aati thi magar iska koi saboot sahih ahadees may nahi milta... aur rahi baat shifa ki toh beshak quran may shifa hai magar iska ye matlab nahi ke aap ise gale may latkae ya haat par baandhe bakle iska matlab ye hai ke quran ko pardne aur uspar amal karne se Allah ke yahan se shifa naseeb hoti hai naake usey latkane ya baandhne se aur agar ham iska matlab yahi lelien toh phir toh quran may ye bhi likha hai ke shahed (honey) may shifa hai toh kya aap shahed ki bottle gale may latka kar phiroge ya usko khaoge??? Aur is-hi tarah agar aap beemaar pardjao aur doctor aap ko dawae de toh kya aap us dawae ko shifa keliye gale may latkaoge ya uska istemaal (khaa kar ya pee kar) karoge??? Aur aakhri baat ye ke jo shaqs qurani taweez pehenta hai uska ye emaan hota hai ya ye maanna hota hai ke quran shareef ko achchese water proof cover may lapetkar aur uspar achcha kapda chardah kar toilet ya bathroom may rakhna jaez hai aur uspar se gira pani gatar(naaley) may bahana bhi jaez hai (nauzubillah! Astaghfirullah!)... kyun ke wo khud us qurani taweez ko pehenkar un jagahon par jata hai...

➤ Aae ye ab hum taareekh(history) ka jaeza lete hain, dekhte hain mushrikeen-e-makkah ka ek amal kya tha... Allah(swt) ne qur'an may kae jagah is ka zikr kiya hai **jaisa ke:**

➤ [surah luqman: ayat no. 32-34]:

“aur jab un(mushrikeen-e-makkah) par maujhien (sea waves) saayebaano ki tarah chaa jaati hai to wo (nihaayath) quloos ke saath eteqaad (poora bharosa) kar ke sirf Allah ta'ala hee ko pukaarte hain, phir jab wo baari ta'ala unhe najaath de kar khushki ki taraf pahunchata hai, to kuch un mein se etedaal par rehte hain aur hamaari aayatun ka inkaar sirf wahi karte hain jo ahad shukn aur na-shukre ho... logo! apne rab se daro aur us din ka khauf karo, jis din baap apne bete ko koi nafa na pahuncha sakega aur na beta apne baap ka zara sa bhi nafa karne waala hoga (yaad rakho) Allah ka waada saccha hai (dekho) tumhe dunya ki zindagi dhoke may na daale aur na dhoke baaz (shaitaan) tumhe dhoke mein daal de... beshak Allah ta'ala hee ke paas qayaamath ka ilm hai, wahi baarish naazil farmaata hai aur maa ke pet may jo hai usey jaanta hai, koyi (bhi) nahi jaanta ke kal kya (kuch) karega na kisi ko ye maloom hai ke wo kis zameen may marega (yaad rakho) Allah ta'ala hee pure ilm waala aur sahih khabron waala hai”...

➤ [surah A'naam: ayat no. 40-41]:

**“aap kahiye ke (aap mushriko) apna haal to bat-lao ke agar tum par Allah ka koyi azaab aa pade ya tum par qayaamath hee aa pade toh kya Allah ke siwa kisi aur ko pukaroge?, agar tum sacche ho (toh batao)... balke (tum toh) qaas us-hi (Allah) ko pukaroge, phir jis (museebath) ke liye tum pukaroge, agar wo (Allah) chaahe to us (museebath) ko hata bhi deta hai aur jin ko tum shareek tehraate ho un sab ko bhool jate ho”...**

➤ Lehaza Allah(swt) ne in ayaton may qusoosan (mushrikeen-e-makkah se) farmaya: (jo ke in ayaton ka maf'hoom hai): ke:

**“tum par jab museebath aati hai tum ALLAH - ALLAH karte ho aur jab museebath ko tumparse hata diya jata hai to phir tum apne wahi purane a'maal (kufr wa shirk) par utar ate ho?”...**

➤ Dhekhiye hame isse ye pata chalta hai ke... uswaqt ke mushrikeen may kam se kam ye salahiyath thi ke wo museebath padne par hi sahi par qalis ALLAH(rab-ul-izzat) ko pukara karte they... Magar! ma'zirath chahta hun aur bade afsos se kehna padta hai ke aaj ke musalmaan toh aam waqt may toh door, museebath padne par bhi ALLAH ko nahi pukarte hain balke, apne kisi zinda ya murda, buzrug ya peer ko pukarte hain: kehte hain: “ya ali, ya hussain, ya nabi, Al madad ya ghouse-ul-azam dastgeer (abdul khader jeelani(rh)), ya ghareeb nawaaz (khaja mohi-uddin chishti(rh)), ya baba, ya data, ya hajweri :: madad kijiye, hamare aarzuaun ko pura kijiye, hamari bigdi bana dijiye, hamari mushkil aasaan kardijiye, hamari jholi bhardijiye, hamari kashti paar lagadijiye, hamara beda paar kara dijiye, hamare naseeb chamka dijiye... waghaira waghaira...”  
[Nauzubillah! Astaghfirullah!],...

➤ Jabke ALLAH(swt) ne qur'an majeed may saaf saaf farmadiya hai ke:

➤ [surah a'naa'm: #17]:

**“aur agar tujh ko Allah ta'ala koi takleef pahunchae to us ko door karne waala siwae Allah ta'ala ke aur koi nahi aur agar tujh ko Allah ta'ala koyi nafa pahunchae to wo har cheez par puri khudrath rakhne waala hai”...**

➤ [surah a'araaf: #194]:

**“waqae tum Allah ko chohrd kar jin ki ibaadath karte ho wo bhi tum hee jaise bandey(insaani) hain, so tum un ko pukaaro, phir un ko chahiye ke tumhaara kehna pura kar de agar tum sacche ho”...**

➤ [surah nahal: #20-21]:

**“aur jin jin ko ye log Allah ta'ala ke siwa pukaarte hain wo kisi cheez ko paida nahi kar sakte balke wo khud paida kiye huwe hain... murdey hain, zinda nahi, unhe to ye bhi sha'oor (hosh) nahi ke kab uthaaye jayenge”...**

➤ [surah a'araaf: #197]:

**“aur jinhe tum ALLAH ke siwa pukarte ho wo tumhari kuch madad nahi kar sakte, Woto khud apni madad nahi kar sakte”....**

➤ [surah younus: #106]:

“aur na pukaro Allah ke siwa kisi aise ko jo tum ko na koi nafa(faida) pahuncha sake aur na koi zarar(nuqsan) pahuncha sake, phir agar aisa kiya to, tum us haalath may zalimo may se ho jaoge”

➤ [surah al-haj: #73]:

“logo! ek misaal bayaan ki ja rahi hai, zara kaan laga kar sun lo, Allah ke siwa jin jin ko tum pukaarte ho, wo ek makkhi bhi paida nahi kar sakte, bhale wo saare ke saare jama ho jaaye, balke agar makkhi un se koi cheez le bhaage toh, ye to usey bhi us se cheen nahi sakte, bada bodha(kamzor) hai talab karne waala aur bada bodha(kamzor) hai wo, jis se talab kiya jaa raha hai”...

➤ [surah ankaboot: #41-43]:

“jin logo ne Allah ta’ala ke siva aur kaar saaz muqarrar kar rakhe hain, un ki misaal makhdi ki si hai, ke wo bhi ek ghar bana leti hai, halaan ke tamaam gharon se ziyada bodha ghar makhdi ka ghar hee hai, kaash! wo jaan lete... Allah ta’ala un tamaam chizo ko jaanta hai jinhe wo us ke siva pukaar rahe hain, wo zabardast aur zee hikmath hai... hum in misaalon ko logo ke liye bayaan farma rahe hain, unhe sirf ilm waale hi samajhte hain”...

➤ [surah raa’d: #14]:

“usi (Allah) ko pukaarna haq hai, jo log auron ko us (Allah) ke siva pukaarte hain, wo un (ki pukaar) ka kuch bhi jawaab nahi dete magar jaise koi shaqs apne dono haath paani ki taraf phailaye huwe ho ke wo us ke mu mein pad jaye halaan ke wo paani us ke mu mein pahonchne wala nahi, un munkiro ki jitni pukaar hai sub gumraahi may hai”...

➤ Aur is-hi tarah: aaj kal logon ka dar-gahon par jana aam hai... sab se pehle toh mai ye baat bata dun ke ye lafz “dar-gah” ka istemaal karna hi ghalath hai kyun ke “dar-gah” ka matlab hota hai ke “wo jagah jahan par insaan ko rahat milti ho aur wahan panah milti ho aur wahan se museebath ko door karne ki madad milti ho”..... lehaza us-jagah ka naam dar-gah nahi diya jasakta kyun ke Allah(swt) ne saaf farmadiya ke: **“aale logo! Tum sab Allah ke dar ke mohtaj ho (faqeer ho) aur Allah hi ghani aur hameed (be-niyaz aur qoobiyon wala) hai”** [surah fatir: ayath no. 15]... ab koi shaqs ye kehsakta hai ke ham wahan Allah hi ka zikr karte hain toh ismay harj kya hai??? Jawaab may arz hai ke sabse pehle toh aap ka un mazaaron par dar-gah ya ibadath-gah ka ta’meer karna hi ghalath aur haraam hai kyun ke hamare Aqa(saws) ne isse mana farmaya hai: jaisa ke...

➤ Ayesha(rz) ne kaha ke nabi-e-kareem(saws) ne apne marz-e-wafaat may farmaya ke: **“yahood-o-nasara par ALLAH TA’ALA ki la’anat ho ke unlogaun ne apne NABIYAUN ki mazaaraun ko masjid (sajda-gah) bana liya, (Hazrat Ayesha(rz) ne kaha ke: agar aisa dar na hota toh Aap(saws) ki mazaar khuli hoti (yane hujre may na hoti) kyun ke mujhe dar iska hai ke kahin aap(saws) ki mazaar bhi masjid na banalijae)”....**

[(sahih bukhari: kitab al-janaez: #1330), (sahih muslim: kitab al masajid: #529)]

➤ **“...Rasool-Allah(saws) ne farmaya ke: yahood-o-nasara par ALLAH TA’ALA ki la’anat ho ke unlogaun ne apne NABIYAUN ki mazaaraun ko masjid (sajda-gah) bana liya, aap(saws) ye farmakar apni ummat ko aise kaamon ke darate (rokte) they”....** [(sahih bukhari: kitab as-salaat: #435,436), (sahih muslim: kitab al masajid: #531)]...

- **Jundub(rz) se riwayat hai ke nabi-e-kareem(saws) ne farmaya: ...khabardaar! tum se pehle jo log they wo apne NABIYON aur apne NEK LOGON ki mazaaron ko ibadat gah (masjid/sajdah gah) banaliya karte they, magar tum unki mazaaron ko ibadat gah na banana, mai tumko issey rokta hun”...**[sahih muslim: kitab al masajid: #532]...

Lehaza in ahadees shareef se yahi maaloom hota hai ke bhale wo shaqs jo koi bhi ho nabi ya wali ya koi aur nek shaqs, magar unki mazaar par dar-gah ya ibadath-gah ya masjid banana haraam hai... aur jab in emaaraton ka ta’meer karna hi haraam hai toh wahan jaakar ibadath karne ka toh sawaal hi paida nahi hota... ab agar kuch waqt ke liye mai ye baat maan bhi lun ke aap wahan sirf Allah ki ibadat ke liye jate hain Allah hi se maangne jate hain kisi aur se nahi toh theek hai aap apne is amal ki gawahi (guarantee) desakte ho lekin agar aap khud aaj ke saare dargahon ka jaeza lekar dekhlien, wahan takhreeban har mazhab ke log aatey hain chahe wo hindu ho, ya sikh ho ya isae ho ya koi aur... aur wo saare log bhi wahan apni nazar poori karne, mannat/dua/faryaad maangne hi ke liye aatey hain... toh ab unke emaan-o-amaal ki guarantee kaun dega? Unke emaan-o-amal ka wabaal kispar hoga? Aur had toh ye hai ke aaj kal kae sare film stars (films may kaam karnewale zalim log) bhi dargahon par aatey hain aur unke wahan aaney ka maqsad ye hota hai ke unki jo nae film market may aney wali hai wo kamiyaab hojaye yane wo apni un behuda films ki kamiyabi ki dua maangne dargah par aatey hain aur ye sab bade shaan se news channels aur news papers may batlaya jata hai (nauzubillah!) kya yahi auliya ki shaan hai? Kya auliya ka yahi mukhaam hai? Kya ab auliya-Allah in zalimon ki films ko promote karne may unki madad karenge??? (nauzubillah! Astaghfirullah!)... [khud musulmano ne darwaze khool rakhien hain ke aao hamare deen ke dhajjiyaan udao, ghaflat ki neend se jaago aae musulmano]...

aur is-hi tarah kae saare log un jagahon (yane dargahon) ka safar ibadath (jaise nazar-o-niyaaz karna, mannat maangna, jaanwar zubah karna, tawaaf karna, baal mundwana waghaira waghaira) ki niyath se karte hain jo ke haraam hai, jaisa ke nabi-e-kareem(saws) ka farmaan hai ke **“....sirf 3 jagahien aisi hain jahan ibadath ki niyyath se safar kiya jasakta hai masjid-e-haraam (baitullah), masjid-e-nabawi (madina-e-munawwara) aur masjid-e-aqsa (baitul maqdas)”**. [sahih bukhari: kitab us-sawm #1995], (sahih muslim: kitab al hajj #827)]... aur had toh ye hai ke wo log ye kehkar un jagahon ka safar karte hain ke wahan jane se ek umreh ya aadhey haj ka sawaab milta hai (nauzubillah!) aise logon ko Allah se darna chahiye ke kahin unpar Allah ka azaab na aa pade kyun ke unhone deen may aisi cheezien banali jiski quran aur sahih ahadees may koi daleel (proof) nahi milti....

ab agar phir bhi koi shaqs ye kahe ki ye mazaarien auliya ki hain, waliyon ki hain aur ye kahe ki “ye aayaat/ahadees humare liye nahi mushrikeen e makkah ke liye hain aur kehien ke jo aayaath buton(idols) ke ta’alluq se hai unhe auliya ke liye kaise pesh kiya jasakta hai?”::: Toh unke is sawaal ke jawaab may sirf ek baat kahunga ke: sabse pehle toh khud nabi-e-kareem(saws) ne apni ahadees-e-mubarakah may wazeh lafz AMBIYA(A.S) aur SALIHEEN (yane nek log/auliya Allah) ka liya hai ke yahood-o-nasara apne nabiyon aur nek logon ki mazaron ko hi sajda gah banate nakey kisi aam shaqs ki mazaar ko... aur phir Aqa(saws) ne khud apni mazaar-shareef ko sajda gah banana se daraya hai roka hai mana kiya hai, lehaza agar is duniya may koi mazaar in sab ibadataun (jaise nazar-o-niyaaz karna, mannat maangna, jaanwar zubah karna, tawaaf karna, baal mundwana waghaira waghaira) ki sab se zyada haqdaar hoti toh wo mere Aqa(saws) hi ki mazaar hoti **MAGAR** jab aap ne khud apni mazaar par in sab kaamon se rok diya hai toh ab koi aur mazaar ka ye mukhaam nahi banta... aur is-hi tarah mufassir-e-qur’an aur sahabi-e-Rasool ibne abbas(razi allahu ta’la anhu) ne is baat ko bayaan kiya hai ke: mushrikeen-e-makkah jin buton(idols, statues) ki ibadath karte they unke saamne jhukte unko sajda karte unka tawaaf karte aur unsey

dua/faryaad/mannat/nazr-o-niyaaz karte they wo koi qayali (imagined) wa qaofnaak butt(idols, statues) aur aasthane (place of worship) nahi they balke guzre hue zamane ke nek aur saleh logon/buzrugon hi ke mujassamien(statues) they (jismay khud ibraheem(a.s) ka mujassama bhi tha jaisa ke sab jaante hi hain)..... [kyun ke khud mushrikeen e makkah ka bhi wahi aqeeda tha jo aaj ke musalmaan ka bhi hogaya hai: mushrikeen e makkah bhi Allah ko maantey they aur wo buton ki puja yahi kehkar karte they ke ye Allah ke nek bande they jo Allah ke paas hamari sifarish karenge].....

lehaza in nek aur saleh logon ke buton(idols) ke saat jin kaamon se kuffar-o-mushrikeen ko roka gaya tha un saare kaamo se un logon ko bhi rokna zaroori hai jo nek aur saleh logon ki mazaar(qabar) par jaakar karte hain kyun ke un tamaam kaamon ya ibadaton ka mustahiq (haqdaar) sirf aur sirf Allah(wah dahu la shareek) hi hai.....

- Baaz logon ke naam se bhi shirk ki boo ati hai jaise kae log naam rakhte hai ABDUN-NABI(nabi ka banda), GHULAAM MOHIUDDIN(mohi uddin ka ghulaam), Nabi baksh (nabi ka bakhsha hua), waghaira waghaira.....(Nauzubillah!)...
- Aur kae saare log kufriya aur shirkiya naatien, qawaliyan aur ash'aar padte aur suntey hain jin may be-hisaab gustaakhiyan hoti hain jo ke Quran aur ahadees ke bilkul qilaaf hote hain aur kae sare musalmaan ilm ki kami ki wajah se unhe sahih samajhkar wo bhi un naataun, qawaliyon aur ash'aar ko padte aur unpar apna emaan rakhte hain (jabke hamara amal toh ye hona chahiye tha ke ham sabse pehle toh ye dekhte ke: ye jo baat ya ye jo amal hamey deen ke naam par bataya jaraha hai sunaya jaraha hai kya ye haqiqath may deen may hai? Kya jo aqeedah in naataun, qawaliyon aur ash'aar may bataya jaraha hai wo quran-o-hadees se sabit hai? Magar afsos ham deen ke maamle may hi andhey banjate hain)...
- Aur Jab in sab se kaha jata ke bhai/behen shirk se baaz ajao ye bahot bada gunah hai jo kabhi maaf nahi kiya jaega to wo kehte hain ke:
- Arey! Hum shirk kahan karte hain? Hum toh auliya-Allah ki izzath karte hain unka ehteraam karte hain [be-shak! unki izzat-o-ehteraam karna lazmi hai aur ye hamara farz hai (surah nisa: #59) magar unki izzat ka matlab ye nahi ke ham unke pair pade ya unko ya unki mazaar par sajda ya tawaaf karien ya unse ya unke zariye se dua karien... waghaira waghaira... balke unki izzat ka sahih matlab toh ye hoga ke ham unke bataae hue (qur'an-o-sunnath) ke raastey par amal karien]... aur log kehte hai ke hum Allah se direct nahi maang sakte (yane Allah nahi deta) in ke zariye se maangna zaroori hai in ka waseela zaroori hai aur ye log qayamat ke din ALLAH ke paas hamari sifarish karenge, >Aur apni is jhooti baat ko saabit karne ke liye bade hi behuda misaalien dete hain, kehte hain ke: agar hamey baadshah se milna hoto wazeer pakadna padta hai, judge ke paas jana hoto wakeel pakadna padta hai, ooper chadna hoto lift ya sidee (ladder) lagana padta hai, waghaira waghaira...(Astaghfirullah! Nauzubillah!)... ye jahel logon ne apne mafaad ke liye Allah ki misaalien bayaan karna shuru kardi jabke Allah (rab-ul-izzath) farmate hain ke uski koi misaal nahi (Surah as-Shura: #11) aur in zaalimon ne had toh ye ki hai ke Allah ki misaal ek zalim badsha se di, Allah ko ek zalim aur mohtaj badsha se tashbeeh di (compare kiya): wo badsha jo apni hukumath ke logon ki (awaam ki) baat/faryaad nahi suntan (ya seedhey nahi sunta) jab ke mera ALLAH toh harkisi ki sunta hai aur seedhey sunta hai aur jiski chahta hai qabool karta hai aur jiski chahta hai radd karta hai, poora quran bhara pada hai aap dekhlijiye, quran may beshumaar duaen Allah(rab-ul-izzat) ne hamey sikhlae hain, kya ek bhi dua may aap ne ye dekha ke usmay Allah ne kisi ka waseela talab kiya? Nabiyon ki beshumaar duaen quran may hain, kya kisi dua may kisi nabi ne apne se pehle guzre huwe nabi ka waseela liya? Hargiz nahi!

Aur kuch ehem nukhte (points) batata chalun: beshak ye baat toh bilkul sahih hai ke agar hamey baadshah se milna hoto wazeer pakadna padta hai aur is-hi tarah judge ke paas jana hoto wakeel pakadna padta hai, MAGAR! Kya tumney ghaor nahi kiya ke hamko wazeer aur wakeel ki zaroorath kyun padti hai? Hamey unki zaroorath isliye padti hai ke baadshah aur judge hamara haal nahi jaantey wo hamare haalaath se be-qabar hote hain wo hamare dil ki muradaon ko nahi jaante, wo khud mohtaj hai wo khud lachar hai ke jab tak koi unko kisi cheez ki qabar na dede unhey pata hi nahi chalta, (subhan-Allah) jabke mera Allah toh AaLIM-UL-GHAIB hai, ussey toh koi cheez chupi hue nahi hai wo toh hamare dil ki gehraeyon ko jaanta hai, wahi wo Allah hai jisne raat ke taarikiyon may, samundar ke andheron may, machli ke pet ke andheron may, machli ke pet ke andar se younus(a.s) ki dua ko qabool kiya tha jab unhone apne rab ko (bina kisi waseele ke) pukara tha, aur wahi wo Allah hai jo raat ke andheron may kaley pahaad ke neechey us pahaad ke andheron may kaali chunti (ant) ke khadmon ki aahat ko sunta hai, uski pukaar ko sunta hai aur wahan bhi usko uska rizq pahunchata hai, tum aise Allah ko zalim, mohtaj aur lachar badsha se tashbeeh dete ho??? (Allah se daro)... aur kehte hain ke ooper chadna hoto lift ya sidee lagana padta hai: arey nadaan jis lift ya jis sidee se tum ooper jate ho wahi sidee ya wahi lift tumhe neechey bhi lati hai, kya tumne ispar ghaor nahi kiya? Aur chatt hamsey door hoti hai isliye lift ya sidee ki zaroorath padti hai magar hamara Allah toh hamsey bahot khareeb hai, wo apne ilm aur khudrath ke etebaar se hamse apni sheh-rag (jugular vein) se bhi ziyada qareeb hai (surah qaa: #16)... aur in zalimon ne apne mafaad apne matlab keliye Auliya-Allah ki shaan may manmani gustakhiyan ki hai, apni jhooti baat sabit karne ke liye Auliya ko lift banadiya, sidee banadiya, kya tumney ispar ghaor nahi kiya ke ham sidee ka istemaal kaise karte hain? Ham sidee par pair rakhkar ooper chadte hain aur manzil tak oonchae tak ham pahunch jate hain magar sidee wahin neechey rehjati hai.. toh kya auliya ka ye mukhaam hai? (nauzubillah!) aur agar koi ye kahe ke ham ooper chadkar sidee ko ooper lelenge toh kya pehle tum auliya ke zariye ooper jaoge phir tum un auliya ko ooper aaney may madad karoge??? (nauzubillah!) ye auliya-Allah ki shaan may sarasar gustakhi hai.... aaye dekhte hain ke Allah hamse kya chahte hain: quran is mas'aley may hamari kya rehnumae karta hai:-

➤ [Surah al-Momin: #60]:

**“aur tumhare Rabb ne kaha ke tum mujhse dua karo mein tumhari dua qabool karunga' yaqeenan jo log meri ibadat(dua) se takabbur karte hain woh anqareeb jahannum mein zaleel ho kar daakhil honge”...**

>**Wazahat:-** Qur'an Majeed mein muta'adid (various) maqamaat par Allah(swt) ne apni ibadat ke liye lafz dua (pukarna/maangna) istemaal kya hai' aur is aayat mein bhi yeh baat batlae gayi hai ke jis ne museebat wa raahat may Allah(swt) ko pukara us ne Allah(swt) ki ibadat ki' aur jis ne Allah(swt) ke ilawa kisi aur ko pukara to us ne Allah(swt) ke ilawa us ko apna ma'bood bana liya hai (yane usne uski ibadat ki)...

➤ [surah zumar: #3]:

**“qabardaar! Allah ta'ala hee ke liye qaalish ibaadhath karna hai aur jin logon ne us ke siwa auliya bana rakhe hain (aur kehte hain) ke hum un ki ibaadhath (dua, sajda, tawaaf, nazar-o-niyaaz, jaanwar zubah...waghaira waghaira) sirf isi liye karte hain ke ye (buzrug) Allah ke nazdiki ke martabe tak hamaari rasaae kara dien (yane hamey Allah ka muqarrab/qareebi banadien aur hamari sifarish karadien, toh), ye log jis baare mein eqtelaaf kar rahe hain, us ka (saccha) faisla Allah khud karega, jhute aur na shukre (logon) ko Allah (sahih) raah nahi dikhaata”...**

➤ [surah younus: #18]:

“aur ye log Allah ke siwa aesi cheezon ki ibadath karte hain jo na un ko zarar(nukhsaan) pahoncha sake aur na un ko nafa(faida) pahoncha sake, aur kehte hain ke “ye Allah ke paas hamare sifarshi hain”, aap keh dijiye ke kya tum Allah ko aesi cheez ki qabar dete ho jo Allah tala ko maloom hi nahi, na aasmano may aur na zameen may?, wo paak aur bartar hai un logon ke shirk se”

➤ [surah saba: #23]:

“ALLAH ke paas kisi ki bhi sifarish kaam NAHI AAEGI siwae unke jinko (Allah) ijazath de...”

➤ [surah A'araaf: #3]:

“tum log us ki itteba karo jo tumhaare rab ki taraf se aayi hai (yane quran aur ahadees) aur Allah ta'ala ko chohrd kar man-ghadat sar-paraston ki itteba math karo, tum log bahuth hee kam nasihat pakadte ho”

➤ [surah nahal: #86]:

“aur jab mushrikeen apne shareekon ko dekh lenge, to kahenge aye hamare parvardigaar yahi hamare wo shareek hain jinhe hum tujhey chohrd kar pukara karte they, pas! wo unhe jawaab denge ke tum bilkul hee jhoote ho”...

➤ Aur ahadees shareef may aya hai ke roz-e-qayamath sare log bade bade nabiyon ke paas jaenge ke wo Allah ke paas unki sifarish kardien lekin har nabi mana kardenge siwae nabi-e-rehmath(saws) ke...[(sahih bukhari: kitab at-Tawheed #7410), (sahih bukhari: kitab ar-riqaaq #6565),(sahih muslim: kitaab-ul-emaan #193), (sunan ibne maja: kitab az-zuhd #4312)]...

To pata ye chala ke badi shafa'at ka taj sirf NABI-e-KAREEM(saws) ko diya gaya hai aur Nabi-e-kareem(saws) ki shafa'at us-hi ko naseeb hogi jo apne aap ko hamesha ke liye shirk-o-bid'aa't se paak karlien aur apne aap ko sahih mae'no may Tawheed aur Aqa(saws) ki sunnaton ka paband banalien(In sha Allah!), apne aqaed aur apne aamaal-o-ibadaat waise hi rakhien jaise Quran aur Ahadees-e-sahiha may maojood hain jinhe nabi-e-kareem(saws) ne apne sahaba(rza) ko samjhaya aur sikhlaya hai...

➤ Toh bhaiyon/behnon hame chahiye ke ham shirk jaise bade ghinaune (bad'ttareen) gunah se hamesha bache aur doosraun ko bhi bachae....

➤ **JAZAKALLAHU KHAIRAN KASEERA :::**

➤ itne sabr-o-etmenaan se is mazmoon (article) ko padne/sunne ka bahot bahot shukriya... Umeed hai ke ye aap ke liye faedemand saabit hua ho....

>> Allah! hum sub ko sahih mae'no may uski tawheed ko samajhne aur uspar sahih emaan laakar amal karne wala banade aur shirk jaise bade aur bad'ttareen gunah se hamesha hamari hifazath kare... Hum sab ko DEEN (Qur'an aur sahih ahadees) KI SAHIH SAMAJH ATA FARMA KAR HIDAYATH DE AUR SIRAT-E-MUSTAQUEEN ATA FARMAE, hamari saari zindagi Allah aur uske rasool (saws) ki I'taat wa farma-bardari sahaba(rz) ki tarah unke tareeqe/manhaj par karte hue guzarjae... AaMEEN ya Rab-ul-Aalameen...

➤ **Guzarish:-** Is paighaam ko aam karien...

➤ Khadim wa Taalib-e-dua:- **Md. Jâffêr. Khâñ**